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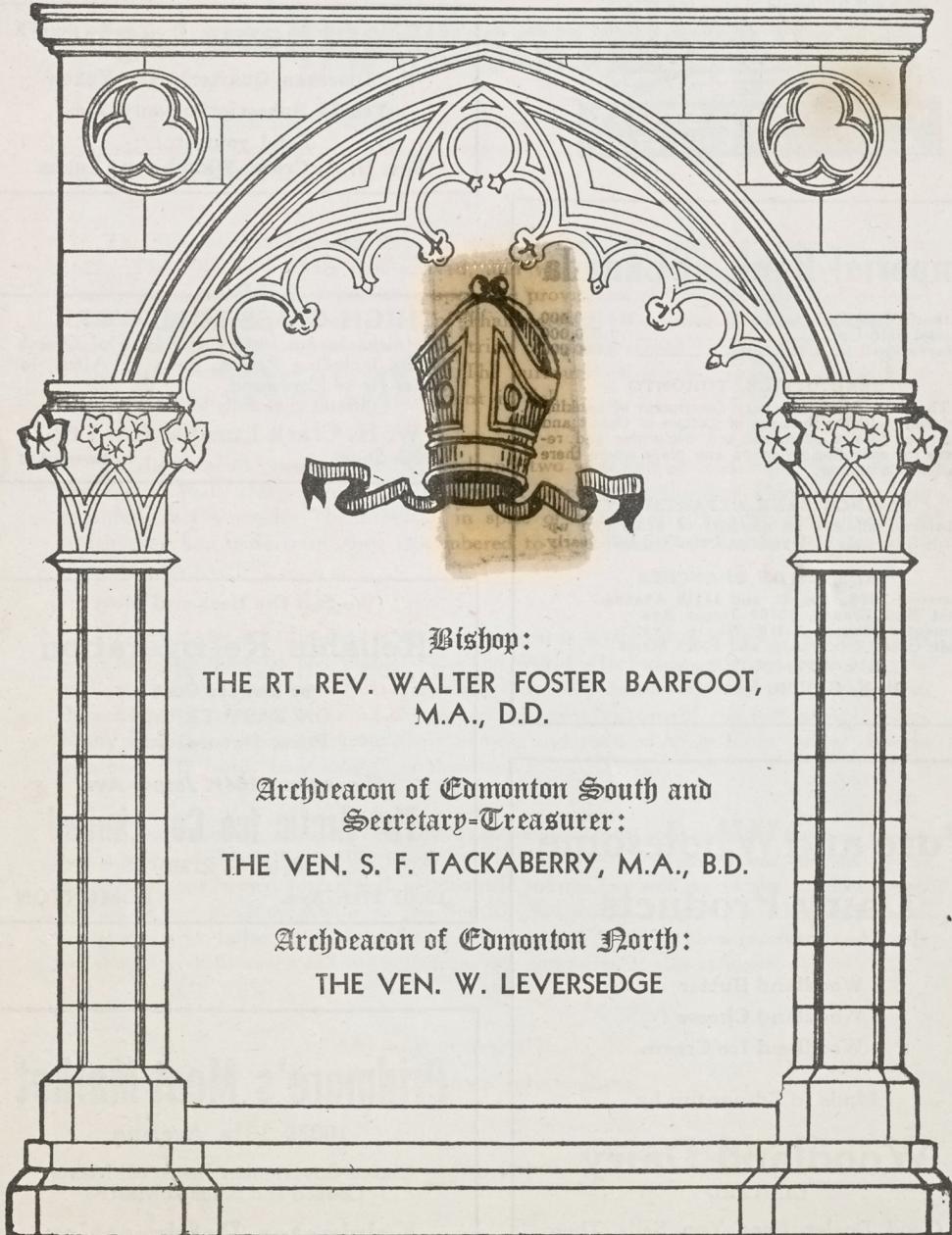
The Church Messenger

DIOCESE OF EDMONTON

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Editorial

THANKSGIVING

We are approaching Thanksgiving Day, a day when our Dominion unites in a corporate act of worship and thankfulness to Almighty God for the many blessings which He has bestowed upon us.

The original Thanksgiving Day on this continent took place on November 26th, 1621. The Pilgrim Fathers had arrived, and were gathering in their first harvest. Deeply conscious of their dependence upon the providence of God, they decided to have a festival of the Ingathering—a day of Thanksgiving. Governor Bradford invited the friendly Indian chief Massasoit and his tribe of ninety strong to join them, and they came with venison and wild turkeys. The surrounding woods provided all kinds of wild fruits and the waters were abundant in fish.

Of the original party of one hundred and two who had set out from Plymouth, in September, 1620, there were only fifty-five left to celebrate the first Thanksgiving Day at this new Plymouth. Nevertheless, in spite of the many tragedies and adversities which they had undergone, they remembered to give thanks to God for the blessings they had received.

If ever a people had cause for Thanksgiving, it is surely those of us who are privileged to be living on these western plains. The Old World is locked in a life and death struggle, and countless millions have lost everything they held dear. Wishing to live their own lives in peace, they have found themselves innocent victims of the lust of aggression. Many have been uprooted from their homes, and reduced to serfdom under foreign masters. "O Lord, how long?" is their cry.

As we celebrate Thanksgiving this year we must not be indifferent to their plight, lest a worse evil befall us. We have been spared the privations of war, thanks to the heroism of our armed forces and merchantile marine, as well as to the promised protection of our good neighbour to the South. We should be guilty of the blackest ingratitude if we failed to give thanks at this time. Freely we have received, and freely we should give to every call for help from our comrades in this struggle.

"Lift up your hearts!"

"We lift them up unto the Lord."

W.M.N.

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Diocesan News

ANNUAL SUNDAY SCHOOL RALLY

The Anglican Sunday School Rally of the Edmonton Deanery will be held at All Saints' pro-Cathedral on Sunday, October 19th at 3 p.m., at which the special speaker will be the Lord Bishop of Edmonton, and who will present the prizes and banners of the D.B.R.E. and the G.B.R.E. to the winning schools of the past year.

There will be special music by the combined Sunday School choirs under the charge of Mr. Vernon Barford, the special hymns being selected from the new hymnal and numbered 686, 688, 705, 719 and 412.

The Sunday School Teachers Association will hold their annual supper meeting on Tuesday, October 21st, at which reports of the past year will be read and an election of officers held to serve during the ensuing year. Will ALL teachers PLEASE make special effort to attend this meeting, which will be held at St. Faith's parish hall commencing at 6.30 o'clock. Rev. W. M. Nainby would appreciate having word in advance as to your attendance.

CANADIAN CHURCH UNION Edmonton Chapter

Members of the Canadian Church Union gathered at the home of Henry and Dr. Mary Grant Atack on Monday, September 22nd. A very weighty paper was delivered by the Rev. J. Gordon Brown on the subject of the Church's Fellowship. In the discussion which followed, interesting points were raised by the Countess Delafeld, Mr. Harold L. Weir, and the Rev. Colin Cuttell. Mr. Brown is to be congratulated upon the able and scholarly way in which he dealt with his subject. Since the object of the Union is in part to explore the pathways towards Re-union, there was a crossfire of questioning and debate centering about the Sacramental and non-sacramental views of the church. Mr. Brown inclined to the former view, and agreed that the deepest experience of Christian Fellowship was the Sacramental experience of Christ by His Church assembled together.

Members of the congregations of All Saints', Christ Church, St. Stephen's were at this, the Union's first meeting of the season. Visitors are cordially welcomed, and further particulars of membership, open to all members of the Anglican Communion, may be had of the Honorary Secretary, the Countess Delafeld, Macdonald Hotel,

Echoes of the Past

THE WABAMUN MISSION

I reprint the following extract from a report written down over a quarter of a century ago by the late Rev. Canon W. G. Boyd, sometime head of the Edmonton Mission. October, 1915;

"I have recently spent a Sunday at Wabamun. The little church has been presented with a beautiful bit of decorative art for a reredos. It is a triptych. In the centre is Christ with the crown of thorns and the marks of His Passion, clad in the eucharistic vestments, presenting the Blessed Sacrament, reminding us that behind the minister of the Church the stands unseen the great High Priest, and that it is He Who gives to us in the bread and wine His own Body and Blood for the strengthening and refreshing of our souls. In the wings of the triptych are adoring angels. It is wonderful what a change this work of art makes in the appearance and atmosphere. . . . There is a steady little congregation and practically all the children of the village attend Pat's (S. V. Patrick, lay-reader) Sunday School. One feels that the church occupies a big place in their lives and a very happy one. . . ."

NOTE: The Triptych was saved from the fire that completely destroyed the old mission in 1923. Also saved was the very excellent organ, which shows marks of the scorching it received. The new church is among the finest in the Diocese, and the present incumbent has tried to maintain the best traditions of the old mission, and its excellent priests. Especially in regard to the teaching of the faith to the children.

MAYERTHORPE MISSION

Here is an illuminating description of the first service ever held at Padstow, from the pen of the Rev. W. R. Ball. The letter is dated August 4th, 1913, the place Greencourt. The service referred to was held on Whitsunday, May 26th, 1912:

"There were about 23 people jammed in a small shack. We started with a hymn; two dogs inside howled—one was turned out at once, the other went on howling and quite drowned our singing. We manfully continued while the owner tried to catch the dog, which cleverly crawled under everything in the shack in turn. The dog was turned out, the hymn ended, and we knelt to pray. We were jammed in so tight that in turning someone put his or her elbow through the window pane and let in a cloud of mosquitoes. It was the most painful church opening I have ever had, for I fear I was just dying for a good, hearty laugh.

"I held monthly services after this, and was so

encouraged that I broached the idea of building a church. This idea was warmly taken up, and on March 10th, 1913, we had a 'bee' to go and cut logs for the church. We were all working hard cutting down magnificent spruce trees when a sad accident occurred. A tree was felled and came down clear, but it just touched a rotten tree which fell at right angles. It brushed my clothes and killed instantly a man standing within two feet of me. He was sixty-nine—the oldest man in the country—and was the donor of the logs. We are going to put up a memorial to him. . . ."

In Lighter Vein

In a recent letter from London, this footnote was added:

"One nice bit I meant to tell you re 'bombed London'. I expected you have read that our beloved old Chelsea Parish Church is now a heap of rubble. This was a real blow as it was so old and full of interest, old associations and memorials. All visiting American friends always made a 'bee line' for it. Well, out of the heap of destruction (which involved many delightful old houses surrounding the church on the embankment), the first thing removed by the salvage men was a piece of an old memorial on which was engraved 'RESURGAM'—'I shall rise again'."

* * * *

"A Vicar of a well established parish noted to his dismay that a dear old lady of his flock always bowed when the name of Satan, or the Devil, was mentioned. Very tactfully, the Vicar spoke to the lady and asked the reason for her action. The dear old soul replied, 'Politeness costs nothing, and you never can tell!'"

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDELL, Rector

The congregation of All Saints' have suffered a real loss in the death of Mrs. Elizabeth Jones, who was called to higher services on the 22nd June. Mrs. Jones had been ill for some time, but almost to the end remained a faithful member of All Saints' and was active in the W.A. She leaves to mourn her husband, Mr. G. W. Jones and Mrs. Crousdale. Mr. Jones has been an active lay-reader in the Diocese since its inception, and has given invaluable service to the Edmonton Diocese in many varied ways.

The Harvest Thanksgiving Services will be held on October 12th, and the Harvest Supper has been arranged by the W.A. in the Parish Hall on October 10th. It is hoped that the latter will provide the opportunity for a social gathering, which should help us to know each other better.

We are anticipating, with real pleasure the forthcoming visit of Dr. John R. Mott, World Missionary and Statesman, who will be in Edmonton on October 13th and 14th. Here we have an unique opportunity to learn from the best of authority, the nature of the world challenge to the Christian Churches, and the best way to meet that challenge.

HOLY TRINITY

THE REV. CANON G. G. REYNOLDS

Notes from the Rector

At last the "Ban" has been lifted and it will be a great relief to all because we shall all feel that these dread diseases will not attack people for some time. We thank God that no one to our knowledge in this congregation has caught either disease this year.

The Sunday School, Scouts, Guides, A.Y.P.A. will now swing into activity in an attempt to catch up the lost three weeks. Parents can now come to Church with their children. We have greatly missed the young people from the Church Services.

We are most grateful to Canon A. M. Trendell for his visit to Holy Trinity on Harvest Festival in the morning, and we thank him for a most helpful sermon. The choir excelled themselves in "The Gloria," Mozart.

Congratulations to the Parish Guild on their very successful Stall at the Market; to the W.A. on a very happy Tea at Mrs. Chapman's house, and the Apron Shower at Mrs. Manahan's house. The W.A. Knitting Group will give their 2nd Annual Report at Mrs. May's house on the 25th, and show some of the work done. All members of the congregation are invited and Mrs. May is serving Tea.

We were very glad indeed to see Mr. R. Johnson, the Scout Leader, in Church, almost recovered from his recent serious accident.

Missionary and mortgage payments are being kept up-to-date, but the Wardens require more maintenance to meet ordinary Church expenses to cover some repairs we must make on the Church roof and to the organ. This work can easily be done if everyone helps just a little.

W.A.

The first meeting after the holidays was held at the home of Mrs. C. R. Manahan, and took the form of an Apron Shower for our fall bazaar on November 21st. After a short business meeting, tea was served by the hostess, and a social hour enjoyed. Canon and Mrs. Reynolds dropped in for a short visit, also Rev. N. J. Godkin.

Our "Weiner Roast" had to be abandoned, owing to the "Polio" epidemic. The Diocesan Board arranged a "Rally" for those members wishing to see the Church Camp at Kapasiwin, and on September 12th, over 70 women drove out in private cars and a bus, and spent the day. Holy Communion Service was taken by Rev. A. Elliott, and Rev. W. M. Nainby, and reference was made to the similarity of the Lake, to the Sea of Galilee in the Holy Land—"Beside the Syrian Sea."

On September 16th, a Tea, in aid of funds, was held at the home of Mrs. C. L. Chapman, which proved to be quite successful. There were two or three other teas the same afternoon, and we cannot expect the same crowds, or take in the same amount as formerly, owing to the large number of activities held for War Charities. On September 25th, "The Red Cross Circle in connection with Holy Trinity W.A. will hold their Annual Meeting at the home of Mrs. L. W. May, when a statement of work accomplished since last year, will be given."

Choir

On September 2nd, the choir sang at the Wedding Service of Mr. Robert Thompson, and Miss Emily Brown. Emily was a former member of the choir.

The first practice of the choir, for the fall season,

CHURCH MESSENGER

was held on Thursday, September 4th. We have been pleased to welcome back several of our old members. On Wednesday, September 10th, the Bazaar Committee met at the home of Mrs. E. Smallian, to discuss plans for the coming choir stall at the W.A. Bazaar. Tea was served and a social hour enjoyed after the meeting.

The choir was again present for the wedding of Mr. Sidney Ley, and Miss Winnifred Payne, on September 23rd. Winnie was also a former member of the choir. Mrs. T. Basinger, our Vice-President, is visiting relations and friends in Eastern Canada for six weeks.

Parish Guild

On Saturday, September 20th, the Guild held a very successful stall of home-cooking and lunches at the City Meat Market. Mrs. Tye, Mrs. Templeton, Mrs. Morrison, and Mrs. Taylor, convening.

The first fall meeting of the Guild will be held at the home of Mrs. P. S. Warren, 9 University Campus, on Monday, September 29th.

Chancel Guild

Once more the Harvest is here again, with all its changing beauty, and the ladies of the Chancel Guild have been busy decorating the Church for Harvest Festival, held Sunday, September 21st.

At this time, we all share in sending our President, Mrs. Rose Casper, the warmest of wishes and heartfelt gratitude that she is home again, after such a lengthy sojourn in the Misericordia Hospital.

Young Wives Fellowship

The first meeting of the Young Wives Fellowship for the fall season was held on September 17th, with a good attendance.

Members discussed the activities we would undertake for the fall season, and patches for quilts we are making, were given out to the members. Several babies' sweaters were handed in, from wool we had given out at our last meeting.

We are hoping to get some new members this fall, and several names were given out for the members to call on.

CHRIST CHURCH WOMEN'S GUILD

At the first meeting of the fall season, arrangements were made for a bridge in the H.B.C. Club Rooms on October 3rd. Mrs. Leely was appointed convener, assisted by Mrs. Moore, Mrs. Young, Mrs. Kilgour. Mrs. Turner was in charge of candy.

Mrs. Forbes reported on the progress of the calendar year collection to date. Over \$300.00 has already been paid in, not including collections for September.

The Guild decided to co-operate again in sending Xmas parcels to the men of the Parish who have joined the services.

In future, a Corporate Communion will be held every month, on the Thursday immediately following the meeting.

Members are reminded that there will be a Tea and Sale of Needlework some time in November. All contributions of money or work should be in by that date.

ST. STEPHEN'S

SUNDAY SERVICES: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.
WEEKDAY SERVICES: Monday, Wednesday, Thursday, Saturday, Holy Communion 8 a.m.

SUNDAY SCHOOL AND BIBLE CLASSES: 10 a.m. for Juniors; 10.30 a.m. for Seniors.

Cubs meet on Tuesday at 7 p.m. Guides on Wednesdays at 7 p.m. Brownies on Wednesdays at 4.30 p.m. Willing Workers on Thursdays at 2.30 p.m. Choir Practise on Thursdays at 7 p.m. and 8 p.m. St. Hilda's Guild on Fridays at 7 p.m.

Evensong and Preparation for Holy Communion on Saturdays at 7 p.m.

ST. MATTHEW'S MISSION

Evensong at 7.30 p.m. on First and Third Sundays. Holy Communion at 9.15 a.m. on Second and Fourth Sundays. W.A. on Thursdays at 2.30 p.m. in Parish Hall. Sunday School at 11 a.m.

ST. MICHAEL AND ALL ANGELS

Holy Communion at 9.15 a.m. on First and Third Sundays. Evensong at 3 p.m. on Second and Fourth Sundays. Sunday School at 2 p.m.

St. Stephen's Men's Guild has restored 16 chairs out of a pile of broken ones. Mr. Rees has done a good job on the church yard grounds. We are all very glad to see Mr. Patterson around again after his illness. Mr. Horace Horton is progressing well after his serious accident.

We are glad to welcome Sister Amelia to St. Stephen's.

Mr. G. W. Jones has faithfully carried out his duties at St. Matthew's Mission. We sympathize with him most sincerely in his sad bereavement.

The Ladies Aid of St. Michael's and All Angels Church, met at the home of Mrs. W. Bennett on September 24, 1941, for the opening of the fall season. During the summer months the Ladies held whist drives to raise funds for the church.

A Baptismal Service was held when the infant son of Mr. and Mrs. W. Leverington was baptised at St. Michael's and All Angels Church.

At St. Stephen's Church on Sunday, June 8th, Marjorie Hensel, Velma Clarke and Thomas Clarke were confirmed by His Lordship the Bishop.

We are sorry to lose one of our members, Mrs. A. McInnis, who with her husband and children have moved to Vancouver. Mrs. W. Johnston and children have also gone to the coast.

The ladies of the Circle held a bee one afternoon lately and cleaned the church and hall, also painting the windows of the church.

We were very pleased to welcome new members to our Circle.

ST. LUKE'S

The W.A. held its first Corporate Communion of the winter season, on Sunday, September 21st, with a full attendance. We were very pleased to see our Rector in his accustomed place at this service, after his severe illness. Our best wishes, and trust he will soon be fully restored to health and strength.

It was a great joy to many of us, to use the lovely altar kneelers, which were used for the first time this Sunday. We wish to express our gratitude to the Senior Girls' Club for this welcome gift to our church.

The first meeting of the W.A. was held in the parish hall, September 25th, when the winter programme was discussed. It was agreed that we co-operate with the Vestry for the Harvest Supper, to be held in the hall, October 6th, and for the children, October 7th. The Little Helpers' Rally has been arranged for Thursday, October 9th, at 3.30, when we hope to have the Diocesan Little

Some Thoughts on Peace

X.—PEACE AND MONEY

By Rev. Ebenezer Scott, M.A., B.D.

Political economy has been called the "dismal science"; but we cannot shirk it in any discussion on peace. Money puts the brake on our most grandiose plans. Some men, Shakespeare notwithstanding for one, can stand a good deal from their conscience; but money has it in its power to make cowards of us all.

Hitler's "New Order" would of necessity have to remain an order of war not of peace. The whole economic life of Germany for many years past has been directed to the preparation for war. Its huge military machine could not suddenly be put in reverse.

We find it morally impossible, however, to believe that Germany will be victor in this war, and we scorn to give Hitler's New Order any further serious consideration. When the victorious peace-loving nations meet to discuss the terms of peace, the economic outlook of our own British Empire is sure to be brought into the question. We may even expect to find divisions within our own camp. A pacifist leader lately cited the Ottawa agreements as one of the causes of the outbreak of war. Lady Sinclair, in addressing a Women's Liberal Conference a short while ago, boldly predicted that Free Trade would be the essential foundation of the international economic order after the war. Perhaps most of us would concede that universal Free Trade would be the ideal economic system. The difficulty comes in when Free Trade is all on one side. It was when she found that she was left alone with it, that England, the world's market, the world's banker, the world's carrier, was driven to abandon the policy which had been the basis of her commercial system for a hundred years.

But the cry for a "New Order" smacks of revolution. Now, though there may be much to learn from Socialism, and even something from Communism, we must come back to our conviction that revolution is not the way to a settled peace. The war is itself drawing the peace-loving nations together, and it must be our hope that they will be ready to make reciprocal sacrifices. The war is also drawing the people in each country together. The Income Tax, with its super-taxes on the rich, and the higher value that is put on absolutely necessary labour at the present time, together go far in reducing the most glaring inequalities of wealth in Great Britain. When the millionaire, in pounds sterling, gives back ninety-five per cent of his income to the State, and when there are coal-miners, earning ten pounds (or fifty dollars) a week, gross discrepancies in wealth, and gradually class distinctions as well, must tend to disappear of themselves.

There will always be some inequalities in money, as there will always be inequalities in men themselves. Our Lord did not bind His gospel to any one economic theory. He laid down great principles; and it is for us, whether in the correction of present abuses, or in the creation of new standards of living, to bring the community of men and nations into accord with the eternal order which He proclaimed. The principle of personality—the worth of every individual soul—is perhaps the most far-reaching in its bearing on economics. Personality involves, first of all, the right to live. Every man should have full advantage of such public services as decent housing, medical care, sufficient provision for old age, and education—to mention some of the most essential. At the same time, there can be no true enjoyment of one's personality without some right of private possession. Our Lord does not condemn property as such. He only points out the dangers of too great abundance of it. While there must always be room left for private enterprise, a reasonably

equitable distribution of the blessings of this world, which are God's good gifts to all men, certainly seems to be a legitimate inference from the principles laid down by Christ.

There is no fixed Christian programme along the lines either of Capitalism or Socialism or Communism. Yet there can be no peace in a world full of arrogance and tyranny, slavery and humiliation, poverty and misery,—or in a world of mob-rule and class-hatred. When all is said, moreover, there will always be human frailty to offset the best economic conditions. Yet we may, as members of the British Commonwealth, help to bring all men nearer to the order which is both old and new, the order of the Divine Proprietor of the universe, who is also our Father which is in heaven, who makes His sun to rise and His rain to fall on all His children upon earth.



Our Missionary Work

At the meeting of the Executive Council a year ago a committee was appointed to report on Reorganization of General Synod and its Departments. By its report as printed in the Convening Circular of the Executive Council that is to meet in a few weeks time, I see that the committee is recommending a reduction in the membership of General Synod from 256 to 180. Most people will agree that that is a very desirable reduction in the interest of time and economy. Personally I would think the committee might have gone further and reduced the maximum representation of any diocese to four of each order.

In regard to the three Boards, the M.S.C.C., the G.B.R.E., and the Council for Social Service, the recommendation is that these Boards as at present constituted should be discontinued, and their place taken by the Executive Council. This is a proposal that calls for careful consideration. At the present time the membership of these Boards is made up of diocesan representatives chosen, to quote the committee's own words "because of their interest in and knowledge of the work concerned." Now it is proposed to do away with the Boards that have been so appointed, and to hand over the management of the Missionary, Social, and Sunday School work to the Executive Council to be under the management of Departmental Executives composed of twenty members, six of whom only shall be men specially chosen from outside the membership of the Council because of their interest in and knowledge of the work of the particular department to which they are elected. Let us look at this proposed method of operation somewhat more closely.

The members of the General Synod are elected by the several dioceses. In the past the men elected—and I speak from a long experience—have been the older men, and more particularly those who are in charge of the more important parishes in the diocese, the men who take a leading part in Synod deliberations. Certainly in the past they have not been chosen because of their interest in, or familiarity with the work of the three Boards. It is from those so chosen that the Executive Council must be elected, and it is this

Executive Council that is according to this recommendation to be substituted for the three Boards made up of men chosen directly because of their interest in and knowledge of the work which these Boards are expected to do. Will this make for efficiency as the report claims? I can not so estimate the probable result. It may make for a moderate economy but not efficiency, and economy could be effected by reducing the membership of the present Boards to one clerical and one lay delegate from each diocese.

But I may be told that if this proposed re-organization ever comes into effect, the diocesan Synods will be informed of the change and requested to elect to the General Synod those who will be qualified to act as members of General Synod and also who have an interest in and knowledge of the missionary, social and Sunday School work. That idea would seem to border on the fantastic.

The work most likely to be affected adversely by this re-organization, if ever approved by General Synod, is that which in the past has been carried on by the M.S.C.C. Board of Management. Not every man who wears a clerical collar is an enthusiastic advocate of the missionary work of the Church. Not even every member of General Synod and Executive Council in the past has been a missionary enthusiast. It was a member of the latter body—the Executive Council—who when informed about the Winnipeg defalcation announced in my hearing, "Well, I for one am not at all surprised. I never had any confidence in that M.S.C.C." In that case there was neither interest in or knowledge of the work concerned. I could name half a dozen more like cases.

I can hardly imagine that the present Board of Management will be a consenting party to this re-organization.

It might be well under the circumstances to recall the fact that 50 years ago it was the feeling that those in control of the Domestic and Foreign Missionary Society were not sympathetic to missionary work overseas that led to the creation of the Canadian branch of the Church Missionary Society.

J. M. SNOWDON.

CONVERSION

By J. M. Snowdon

At the present time there is a good deal of confusion in people's minds as to the meaning of the term conversion when used in connection with religion. It is a subject seldom discussed, or even referred to in sermons, and yet it was a subject specially emphasized by some of the greatest preachers that ever lived.

The meaning of conversion varies according to the circumstances under which it is used. In the mission field, the reference would be to the change over from some form of religion, such as Buddhism, Confucianism, or Mohammedanism, to Christianity. It is in that connection that the term is most frequently used today.

When used here at home it refers generally speaking to a change in an individual's manner of life. We are told of one who has been living a worldly, evil, dissipated, or criminal life, that he has now become an upright, consistent Christian, and we say he has been converted.

At other times, as in the case of St. Paul, and many another, it is a matter of conversion from indifference, or unbelief, to discipleship of Jesus Christ. Here are a couple of examples. An Archbishop of Paris was preaching to a great congregation in Notre Dame. He told a story of three young men, gay, worldly, and godless, who wandered into the Cathedral one day. They watched the people going and coming from making their confessions. Two of the three scoffers wagered the third that he would not go and make a bogus confession. He accepted the wager. The priest who listened quickly divined what was happening, and when the feigning penitent had finished, he said "To every confession there is a penance. You see the great crucifix over there? Go to it, and kneel down and say three times over, as you look up into the face of the crucified, 'All this you did for me, and I don't care.'" The young man emerged from the confessional box to claim the wager from his two companions reporting what had happened. "Oh no," they said, "first complete the penance and then we will pay the wager." Walking slowly to the quiet corner where stood the crucifix, and looking up from where he knelt into that face with the searching eyes of aggrieved love, he said, "All this you did for me and I—" He got no further. Tears flooded his eyes and ran down his face. His heart was torn by the pain of converting grace. "I," said the Archbishop as he finished his sermon, "was that young man."

The name of J. Middleton Murry is known to most reading people. For years he has been recognized as one of the ablest writers and literary critics in England. For a time he was one of the severest critics of the Christian religion. Recently his attitude changed. He became attracted to the personality of Jesus Christ, and after a careful study of his life, wrote a book which many regard as the best of its kind—"Jesus, Man of Genius". Some time ago Mr. Murry entered Westcott House, Cambridge, to study for the ministry. The term conversion is easily understood when used in connection with such cases.

The word, however, has another and a most important meaning, namely, the conscious definite surrender to Jesus Christ which at some time, and in some way, ought to be the experience of every Christian disciple. That surrender is an absolute condition of wholehearted discipleship. You say that you belong to this, or the other denomination. That is well. But there remains the further question, has your church connection enabled you to make Jesus Christ King over your life? When you are faced by some difficult social or financial problem, how do you seek its solution? Is it your rule of life to do what at the moment you feel like doing, or what people generally do, or do you ask yourself how should I act as a professed disciple of Jesus Christ? Can you say with St. Paul "the life which I now live I live by the faith of the Son of God who loved me, and gave Himself for me?"

It is the absence of this personal surrender in the lives of professedly Christian people that is the great weakness of organized Christianity today. Here is a story that appeared quite recently in an American Church paper. It was headed "Automatic Christianity". It had to do with the life of a young man brought up in a Church-going family, who attended Sunday School, was Confirmed and became a Communicant. Later he was given a position in a bank, and received promotion. He married and made a home for himself. All went well till his young wife died in childbirth. Then he became bitter and resentful. What was the use of trying to serve God if things like that could happen? Soon he drifted into bad company, became dissipated and lost his position. The enemies of religion said with a sneer: "Ah! There's what your religion does for a man!" The person who told the story made this comment. "But this young man never had any religion. What he thought was religion, was a purely nominal inherited thing, all on the surface and entirely wanting in reality." The story reminds one of the description that George Eliot gives of Hetty in Adam Bede. "Hetty was one of those numerous people who have had godfathers and godmothers, learned their Catechism, and been confirmed, and gone to Church every Sunday, and yet for any practical result of strength in life, or trust in death, have never appropriated a single Christian idea or Christian feeling."

Everybody knows the difficulty that organized Christianity has in raising sufficient money to carry on its missionary and other undertakings. Very frequently congregations have to resort to whist drives, raffles, dances, and other like performances to wheedle the money out of unwilling-

ing pockets. Talking to some congregations about the missionary work of the Church is like playing hand ball against a feather bed. Church-going people will sometimes tell you that any appeal on behalf of missions leaves them absolutely cold. And the reason why Church-going people can be found who are niggardly in their support of the Church, and are indifferent toward her missionary undertakings is because nominal Church membership is being substituted for conversion or surrender to Jesus Christ, which alone can make a man's religion a real living and joyful experience.

Here is a story told by the late Bishop Stewart of Chicago in an address to business men.

General Booth lay dying. He had lived a wonderful life of service as an evangelist. His friends were gathered about him. "Tell us General before you go what has been the secret of your life." The old man thought a moment, then he slowly said, "If there is any secret it is that Jesus Christ has had everything there is in me."

And that is exactly what we all ought to aim at.

O Almighty God whom truly to know if everlasting life; Grant us perfectly to know Thy Son Jesus Christ to be the way, the truth, and the life, that following the steps of Thy Holy Apostles, we may steadfastly walk in the way that leadeth to eternal life.



Comments Original and Otherwise "Curate"

BRIDE BRODER AND THE CHURCH MESSENGER

In view of the fact that so comparatively few of the clergy show sufficient interest in Church Messenger to make known to their congregation the fact that such a paper exists, and may be obtained by a 25 cent annual subscription, it is encouraging to find an article in a Toronto daily paper, with the heading "Live News in Church Paper" and to discover that the Church paper referred to is *The Church Messenger*. The opening paragraph of this article is as follows:

"When glancing over the August number of 'The Church Messenger' we decided that the editor and old General Booth had much the same idea: 'There is no reason why the devil should have all the good tunes,' said the founder of the Salvation Army. On the same principle there is no reason why religious journalism should leave all the live stuff to the secular side."

The writer then goes on to quote some of the "live news" from the August issue, and I find that the selections are mostly taken from these "Comments". I do not know how the Editor of Church Messenger reacts to the statement that he has much the same idea as old General Booth, but I feel quite flattered. Thank you very much Bride Broder, and thank you also for the kindly appreciation of our Church paper. There is quite enough of the old Adam in me to to enjoy the thrust that religious journalism is in the habit of leaving "All the live stuff to the secular side."

WAR PROFITEERING

During the last Great War there was considerable criticism of those who made big profits out of the manufacture and sale of munitions. Some men enlisted and went to the front to fight. Others stayed at home and made fortunes. The Government by means of the extra profit tax, has made it difficult, if not impossible, for that to happen again.

As I listen to the imperative demands now being made by wage earners for an extra cost of living bonus—and some of those making the demand are earning big money—I cannot help wondering whether we are not in danger of developing another lot of profiteers in a different walk of life. We are all urged to make sacrifices, but it would seem that there are those today, who want all the sacrifice to be made by the other fellows, in other words by those who have to foot the bill for these extra payments.

CHRISTIANS GET A MOVE ON

That is the call sounded to the people of the United Church of Canada in a recent number of *The United Church Observer*. From that editorial I quote as follows:

"Nothing more important faces the membership of the Christian Church today than the challenge to its way of life with which it is confronted by the totalitarian states. For the first time since the early centuries of the Christian era, the whole concept of Christian life is seriously and openly challenged. The rank and file of the Church is not yet alive to the seriousness of the situation. Too much is taken for granted. It is assumed that a contribution to the Church's fund and a certain bit of congenial work in one or other of its activities is all that is essential. But crusades are not conducted that way nor are victories achieved without 'blood, sweat and tears'. Of late, we have not thought of the Christian way of life as a crusade, nor of the Church as a panzer division. 'Fight the good fight' and 'Onward Christian soldiers' are hymns which hardly represent the spirit of twentieth century Protestantism."

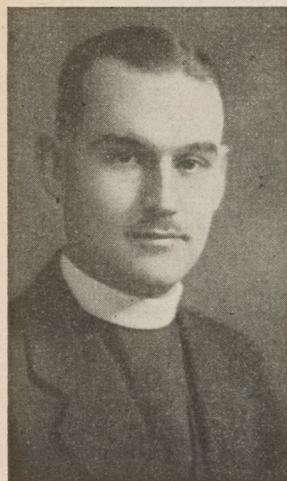
And again:

"Men and women must become once more aware of themselves as instruments in God's hands for bringing in the Kingdom. A heavy responsibility rests upon every man and woman who has named the name of Christ and especially on the ministry, those who have dedicated

(Continued on page 9)

The Canadian Mission in Kangra, India

Our Missionaries and Their Work as Seen by the Bishop of Lahore



REV. C. R. H. WILKINSON,
Secretary-Treasurer, The Canadian Mission in Kangra.

been all over it, into every class-room and hostel. It is most admirably run. As an old school-master with 30 years of educational experience behind me I have no hesitation in saying that it is a model of what a school like this should be. Every detail thought out; every side—spiritual, mental and physical—of a boy's life covered. Lately with the new Christian Hostel it has developed a most valuable side for our Indian Christian boys from all over the Diocese; it has also begun to cater for some English and Anglo-Indian boys as well.

"The School owes its life to Geoffrey Guiton. He devotes the whole of his life to it and keeps nothing back. He is a 100% worker and even more than that! He lives with his boys; his friendship and advice! his many gifts and learning! his energy and vision are always at all times at the disposal of every boy."



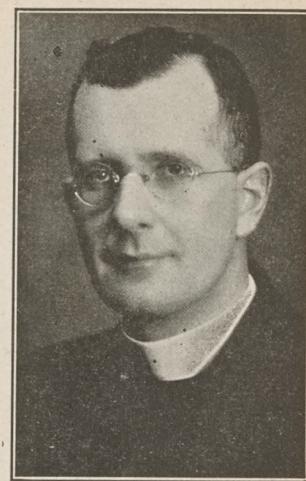
The Life of Christ in Cross-Word Puzzles by Lucille Pettigrew Johnson.

There are fifty-two incidents from our Lord's life with not too difficult clues and a diagram. Solving these will increase one's knowledge of the Gospels. Diagrammed answers are given at the back of the book. \$1.25

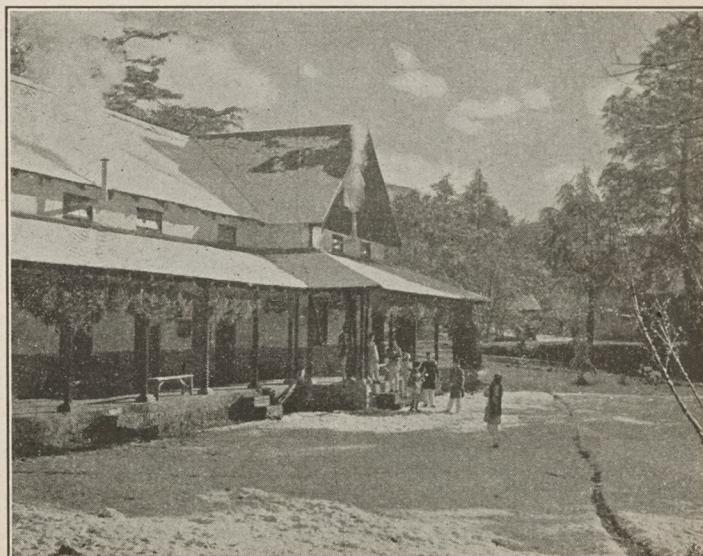
*Excerpts from letter of May 22, 1941
to Canon Dixon*

"I am at the present moment on tour, staying at Palampur doing my annual visitation of the Canadian Mission in Kangra and Kulu. I find the Mission very alive, as keen and vigorous as ever; very ably led today as in the past by (Rev. C. R. H.) Wilkinson, with all the vision and vigour which we all connect with him. I have been seeing everything, all sides of our great work, evangelistic, medical, leper home, educational, rural uplift. I carry away with me a very vivid impression of grand work being done by your men and women in that spirit of devotion and efficiency which I always connect with the Church of England in Canada. . . .

"The Harriet Buchanan Memorial High School for boys is now one of the best schools in the Punjab, not only in examination results, but in tone and atmosphere as a character-moulding institution. I have just



REV. GEOFFREY GUITON,
Principal, the Harriet Buchanan Memorial High School.



A winter view of part of the Harriet Buchanan Memorial High School.

Recent Happenings

This is the notice that appeared on the door of a London public house on a recent Sunday morning:

"Closed. Gone to church
where you ought to be."

* *

Canadians generally will regret to hear of the death of Lord Willingdon. He was a very charming gentleman and a great diplomat.

* *

The young curate arose and solemnly announced:

"The choir will now sing 'The Hallelujah Chorus', after which there will be a collection for the repairs to the roof."

* *

Dr. Basil Matthews, Boston University Theological School professor, told a Harvard summer school meeting that although only special religious bookshops are permitted to sell the Bible in Germany it still outsells Hitler's "Mein Kampf".

* *

The Archbishop of Canterbury has expressed the opinion that Russia's defence of her country, and her new unity with the Allies, may bring about a new tolerance of religion on the part of the Soviet Government. It was significant that on the outbreak of the war the people flocked to the churches in Moscow and elsewhere.

* *

Mr. Eden said at Leeds June 5th: "When it suited Hitler's purposes, the Red bogey was much in evidence; when it did not, the bogey was conveniently forgotten; and now the world is asked once again to believe in Hitler as a champion of the Christian churches."

* *

The Rev. Jiro Sasaki, for the past 20 years rector of Holy Trinity Church, Kyoto, Japan, has been elected Bishop of Kyoto diocese, succeeding Bishop Nichols whose resignation from the Japanese House of Bishops was due to the Japanese government's ordering withdrawal of foreigners from administrative offices.

* *

The Presiding Bishop of the American Church said recently: "The majority of the American people have come to the determination that adequate aid must be given to Great Britain, even though it involve war."

* *

A Conference of Christian Youth was held recently in Walthamstow, England, in which Anglicans, Roman Catholics, and Free Churches took part.

* *

Bishop Sovereign of Athabasca has made a 3000 mile journey visiting various parts of his diocese. At Fort Norman he dedicated the Bishop Bompas Memorial Hospital.

* *

St. Columba Church of Scotland in the West End of London, England, was wrecked by a bomb and a short time later its minister-emeritus, Dr. Archie Fleming became a casualty, his death no doubt hastened by the shock of seeing his beloved "Kirk" a mass of broken walls and twisted girders.

August 4 was the 100th anniversary of the birth of James Chalmers, the last missionary after many hair-raising experiences to give his life among the cannibals of New Guinea. The London Missionary Society has observed a most fitting celebration.

* *

The Bishop of Norwich Dr. Pollock has announced that he intends to retire at the end of the war, and that if the war continued longer than at present could be foreseen he might resign earlier.

* *

The Bishop of Hereford, Dr. Carr, who is 71 has also announced his resignation on account of ill health.

* *

Doreen Morris, 23, set the English Board of Trade its first big clothes rationing problem. She had not a stitch of clothing in her wardrobe—except one bathing suit. When her home was bombed that was all she had time to pick up.

* *

A United Press despatch says that steel has now become so scarce in London that there is not enough to supply the small amount required to make braces to hold up men's trousers. Tailors are now making trousers with belts, American fashion.

* *

The Archbishop of Moosonee has just completed a visit to the Indian Mission in the Ungava district, and also those in the Western part of the diocese along the Albany river and other points. To reach Ungava he had to go by train to Quebec City for Roberval, and then went by plane to Mistassini where he was welcomed by 500 Indians, who greeted him with a volley of gunfire.

* *

A memorial on Christian education has been presented to the British Prime Minister by Lord Wolmer on behalf of 72 Peers and 152 Members of Parliament in which they stress the point that if Christian civilization is worth fighting for, it is worth understanding, and to this end they urged that in every school instruction in Christian knowledge should be given.

* *

St. Paul's Church, Manitowaning, on Manitoulin Island, is the mother church in the diocese of Algoma. The congregation was organized 96 years ago.

* *

On the day that Germany attacked Russia we read that "Twelve thousand worshippers thronged Moscow Cathedral when twenty-six priests, led by the Acting Patriarch Sergei, prayed for victory. The crowd was so big that many thousands stood in the courtyard outside the cathedral. The acting patriarch left a sick-bed to conduct High Mass."

* *

A German periodical has announced that the number of students in theological colleges in that country has decreased from five or six thousand in pre-war days, to about four hundred.

* *

Just what it means to come under German "protection" is indicated in authoritative information received in Washington that it has cost Czechoslovakia at least \$1,000,000,000 since the Nazis marched in two years ago.

Comments Original and Otherwise

(Continued from page 6)

their lives as leaders in the Christian crusade."

In the United States the Presiding Bishop has launched a movement, the purpose of which is to recover again for the service of God, the 60,000,000 unchurched people in that country. Here in Canada the Church of England does not seem to have progressed beyond the stage of passing resolutions and making reports.

CHRISTIAN WITNESS BEARING

In these days when so many of us are tongue-tied when our religion is concerned, it was a great encouragement to hear the reference made by the British Prime Minister, Mr. Churchill, to the Service on board ship during the Conference with the American President. On Sunday, said Mr. Churchill, the President came on board the Prince of Wales and there on the quarter deck were gathered hundreds of American and British sailors and they said their prayers and "sang the old hymns they had learned to love in childhood." The hymns they sang were "O God Our Help in Ages Past", "Eternal Father Strong to Save" and "Onward Christian Soldiers". With regard to this last hymn, said Mr. Churchill, "I feel this was no presumption, but that we had the right to feel we were serving the cause for which the trumpet had sounded from on high, and we came back on the waves uplifted in spirit, and fortified in resolve."

Had the Prime Minister so desired, his report of the Conference would have been complete without any reference to that Service, but as I understand it, there spoke the Christian man, bearing witness to his faith when making his world wide broadcast.

That reminds me of another incident that I read a few weeks ago. No one who remembers the late Sir Sam Hughes, Minister of Militia in the last World War would think of him as a pietist. He was a rugged old soldier who attracted to the colours some 100,000 men without conscription. On one occasion he was entertaining a guest in his private car on a siding at Petawawa Military Camp. In the evening when time came to retire, Sir Sam got up and turned on his Victrola, saying that he seldom closed his day without listening to this, and what the Victrola played was that grand old hymn "Abide with me, fast falls the eventide".

PATIENCE OF BUSINESS MEN WEARS PRETTY THIN

That was the heading of a newspaper article which reported the result of a Gallup poll of 375 business concerns on some of the troubles of business men. These several concerns were asked to give their opinion about the value of advertising in programmes, and the sale of tickets for entertainments, for donations to bazaars, and such like institutions. The replies showed that more than 98 per cent regarded such contributions as "nuisance donations", others a sort of hold up by those who solicit them.

I have always thought it a most lamentable thing that such hold ups should ever be operated on behalf of a church. It really is an effort on the part of the congregation to make other people pay for their religious ministrations. I rather hope this catches the eye of the person who last winter mailed me 200 lottery tickets.

UNSURPASSED HEROISM

The announcement is made that Flight Lieut. E. S. Lock, 21-year-old holder of the D.S.O. and D.F.C. and bar, is missing. Called "Sawn-off-Lockie" by his friends, because he was so short, he was credited with shooting down 30 German planes, nine of them in one week in September. His plane was shot down in flames over Britain, and he spent three weeks in a hospital with severe leg wounds, a broken arm and burns. He underwent 15 operations, left the hospital to be decorated at Buckingham Palace, and then returned to the hospital for a 16th operation. And now he is numbered among the missing. For most of us here in Canada to put our lives alongside the life of "Sawn-off-Lockie" is somewhat humiliating. It makes one feel like repeating the words of Prime Minister King in London, "We feel little, compared to these heroes."

A GESTURE OF SYMPATHY WITH LONDON

For twenty-nine years in succession I have taken Sunday Services in a little church in a summer resort in the Province of Quebec. The late Archbishop Hamilton was my next door neighbour when the church was built. We constituted ourselves joint contractors. Work was commenced on Monday and the building was sufficiently completed to hold Service there on the following Sunday, and the Services have continued every summer since. At one time we had the late Duke of Devonshire and his family amongst those who came to worship. Only a small percentage of the congregation belong to the Church of England. We have also Presbyterians, Baptists, and members of the United Church. The flowers on the altar on most Sundays come from the garden of a devout Roman Catholic. We are all very happy together.

On the last two Sundays in August we had a special collection on behalf of the work being done in St. Martin's-in-the-Fields, London, to relieve the suffering and distress of those who have been bombed out of their homes. For the size of the congregation a substantial sum was realized, and I am wondering whether a like opportunity would not be welcomed all over Canada, as a gesture of sympathy with our brethren in the Old Land.

From the fact that I have taken Services for 29 years in a summer church, those who have sufficient patience to read these "Comments" will gather that the anonymous individual who uses the pen name "Curate" cannot be a curate in the juvenile sense. Perhaps in that connection I may be pardoned one more personal reference, though it is quite out of place under the heading that I have put at the top of this item. A couple of months ago, my wife and I



OCTOBER

1. Remigius, Bishop of Rheims, Circa 532.
5. SEVENTEENTH SUNDAY AFTER TRINITY.
9. Denys, Bishop and Martyr.
10. Paulinus, Archbishop of York, 644.
12. EIGHTEENTH SUNDAY AFTER TRINITY.
13. King Edward, Confessor, 1066.
17. Etheldreda, Virgin and Abbess, 679.
18. **St. Luke, Evangelist.**
19. NINETEENTH SUNDAY AFTER TRINITY.
- CHILDREN'S DAY.
26. TWENTIETH SUNDAY AFTER TRINITY.
28. **St. Simon and St. Jude, Apostles and Martyrs.**

completed 50 years of married life. The event recalled at the time what I thought a rather good story. An old negro servant had been with her employer 40 years. When he and his wife reached their golden wedding many felicitations reached them by wire, letter, telephone and personal calls. The old servant wanted to add hers, and this is how she expressed it. "Well all I hab to say is that dey sho' hab fought a good fight."

AGGRESSIVE GODLESS PROPAGANDA

From a Church paper I quote the following paragraph:

"A strengthening of godless propaganda in Russia during the past year is reported by Comrade Yaroslavsky, leader of the League of Militant Godless, in a recent issue of the magazine *Antireligijsnik*.

Comrade Yaroslavsky stated that the total number of godless cells in the 62 subdivisions of the league on January 1, 1941, was 115,477, as against 95,159 during 1939. Enrolled members of the league were reported as 3,450,182, as against 2,292,036 in 1939."

That is what the Communists in Russia have been doing, creating godless cells to propagate their godless teaching wherever opportunity is afforded, and the average easy going Christian is quite content to let the Communist do all the propagating.

THE UNITED CHURCH OF CANADA YESTERDAY AND TODAY

On the front page of a recent issue of the United Church Observer I find this statement by a Toronto clergyman. "Several years ago the United Church of Canada was founded. How

uplifted and thrilled we all were by the final achievement of organic union. Our prophets and seers foretold a new and glorious day for Christ and His cause in our Dominion. At last we could attack the principalities and powers of evil: presenting a united front.

Who now would dare to say that our dream has been realized? Is there not a growing indifference to organized religion? Is there not a shrinking of financial support, and is it not next to impossible to find consecrated and intelligent leadership in Sunday School and among our young people? The most ominous portent, however, is our failure to fill the slowly depleted ranks of our ministry. What is the matter? Have heroism and the spirit of adventure and sacrifice died among the youth of the present generation—obviously not. Young men are offering themselves for our army, navy and air force in great numbers. Some of us think that the trouble lies in the Church itself—that all unwittingly we have become an echo, instead of a voice. We are fearful where we ought to be forceful, we are hesitant where we ought to be positive, we "pussy foot" where we ought to be bold. We deliberate and we resolve, but a paralysis descends upon us in the presence of reality—our practice is not consistent with our precepts."

Should anyone conclude that I am making that quotation in order to spread abroad the troubles of the United Church, he would be entirely mistaken. Rather would I try to emphasize the fact, that if all is not well with the United Church, then it is a very hopeful and encouraging sign, that there are those within its membership who have the honesty to face that fact, and the courage openly to say so. Anything is better than the spirit of complacency of which at the present time there is an over abundant supply.

Evidence of the fact that the United Church is making an effort to improve conditions, is found in the next issue of the same paper. There we are told that that Church is undertaking an "Advance" movement the purpose of which is thus described:

"Protestantism uniting to reach every person with Christian teaching. In the home, regular Bible reading and prayer; living as Christians in the family. In the Church, increasing attendance; improving teaching for Christian discipleship. In the community, bringing every person into the fellowship of some church; churches working together for a Christian community."

(Continued on page 19)



FAREWELL TO ARCHDEACON AND MRS. HOLMES

The farewell to Archdeacon Holmes took place at Bishops' College on Wednesday, August 13, when clergy and laymen from most parts of the diocese gathered to bid him God speed before leaving for his new field of labour at Salt Springs Island.

A dominion life membership in the W.A. was bestowed on Mrs. G. H. Holmes at the farewell gathering held in Prince Albert on August 11.

One Communion and Fellowship

"So I prayed to the God of heaven."

—Nehemiah 2: 4.

The banqueting-hall of the Persian King was certainly a peculiar place for prayer; and it was a peculiar thing to find a man thus able to pray in such a scene. But it would have been far more peculiar if Nehemiah had not been able to open his heart to God. The Bible teaches, and this story shows, that every place may be a place of prayer. Our Lord prayed upon the mountain-side, Peter upon the housetop, Paul on the sea-shore, and here Nehemiah in the banquet-hall. It is no place for the child of God to be, where he cannot freely and fully open his heart to his Father who is in heaven. Nehemiah was not by the king's throne for self-seeking, or by his own desire—he was there in the paths of duty; and thus, though at first sight he should have deemed it the most unsuitable place for prayer and thought of God there were circumstances which made it the very entrance to the presence of God.

The story of Nehemiah suggests to us some very practical lessons on the all important matter of prayer.

In the first place, we learn that we should be careful not to find ourselves in any place where we cannot keep up communion with God. Half the questions of casuistry which present such a difficulty to many young people, would be solved at once if only the Christian would bear this thought in mind. Of course, if duty calls us, it is a different thing. It was so with Nehemiah; as the king's cup-bearer, he was bound to be by the king's chair. But, as a rule, we should find ourselves in no place where we feel that we could not pray.

But, again, we should never enter upon any plan without in the first instance bringing it to our God in prayer. This is the counsel of the wise man: "In all thy ways acknowledge Him, and He shall direct thy paths." Many, no doubt, would have advised Nehemiah, as a preliminary step, at once to consult the king. But, no; he felt assured that "the preparation of the heart in man, and the answer of the tongue, is from the Lord; and he made his prayer therefore to the God of heaven.

Lastly, we should never doubt for a moment, as the story shows us, the power of earnest prayer and supplication

with God. "The effectual fervent prayer of a righteous man availeth much." Nehemiah, by the king's chair in the banqueting-hall, with his heart uplifted to the throne of God, was really the cause of Jerusalem rising from the dust. In this trivial circumstance, as we should call it, the work began. But it was the means of accomplishing most glorious results.

It is a simple record, then, of the secret of Nehemiah's success and work for God. It gives us such encouragement in the difficulties of life. They may all be solved in the same way. "So I prayed to the God of heaven."

A REVIVAL

"No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and their dedication to His will for themselves and for their world.

"I doubt if there is any problem, social, political or economic, that would not melt away before the fires of such a spiritual awakening."

—President Roosevelt.



"I prayed."

Five Questions Every Parish Must Face

Most of the Church's problems centre in the local parish. This is particularly true in the work of religious teaching. Hence the necessity of each parish facing these problems from its own local viewpoint.

As a means of helping the parish to do this, the following questions are suggested as questions which every parish ought to face. Some indication of the direction in which we may seek for answers is also suggested:

1. What is the Educational Work of the Parish?

While there are many ways of answering this question, the answer which the General Synod has made is this:—

- i. To lead boys and girls and young people into an experience of personal fellowship with God, particularly through the development of regular habits of Worship.
- ii. To train them in the knowledge and understanding of the Christian revelation and to guide them, in their search for truth, to an understanding and appreciation of the great principles and purposes underlying life.
- iii. To develop in them a desire to give expression to these principles in service to others.

In this connection, it should be noted that, as there is a normal religious life for each period of human development, there will be a normal expression in worship—a normal standard of knowledge—and a normal type of service, for each age group.

The Church now provides, through its General Board of Religious Education, Graded Worship Services, Graded Courses of Lessons, and Graded Channels of Service.

2. How Shall we Get the Necessary Teachers?

The need for qualified teachers and leaders calls for no argument. The need is self-evident—all the more so, because the teacher holds the key to the situation. No matter how excellent the organization and equipment of the Sunday School or other educational agencies of the parish—no matter how satisfactory the lesson courses and the material for teachers and pupils—the proper use of all these depends largely upon the teacher and his relationship with his group.

Recognizing the real importance of this, the Church has provided Courses of Training for Teachers and Leaders which may be made available through local Teacher Training Classes—Summer Conferences and Schools—Correspondence Courses—or, Private Study. No parish need say any longer that it is impossible for its teachers or prospective teachers to receive training.

3. What Course of Study Shall We Use?

There was a time in the history of the Canadian Church when it had no generally recognized Course of Lessons of its own for use in its Sunday Church Schools. That,

however, is no longer the case. Not only have Graded Courses of Lessons been provided, but also suitable material in Text Book and Periodical form for the use of both Teachers and Pupils.

4. How shall we interest and hold to the Church the older boys and girls and the young people?

While there is no ready-made answer to this problem, the Church is endeavouring to help the local parish to grapple with it successfully by providing necessary guidance and literature.

Any who are facing this difficult task should not fail to obtain the Leaders' Handbooks which have been prepared for those interested in Junior Boys' Work—Junior Girls' Work—Teen-Age Boys' Work—Teen-Age Girls' Work—and Young People's Work—as well as the excellent Programme Material provided by the Joint Committees which are responsible for the promotion of this work.

5. How shall we organize the religious educational work of the parish so as to get the best results?

Here there are certain principles to keep in mind. To begin with, organization must never be an end in itself but only a means to an end. Multiplicity of organization, and a general lack of co-ordination are often responsible for failure. The need today is *not* multiplied organizations, *but* perfected organization.

Again, it should be remembered that the field of activity, of each existing organization in a parish, should be carefully defined, so as to prevent overlapping and waste of effort. This will also insure that no group is neglected.

In post parishes, one organization for each age-group boys and each age-group girls, in the younger grades, will be found to be sufficient. Where more than one such organization exists, and where it is felt necessary to continue them, every effort to co-ordinate their work should be made.

Further, all organizations for service activities should be carefully related to the educational agency of the parish for the group concerned.

These things will indicate a few of the ways in which the Church, through its Department of Education (G.B.R.E.) is endeavouring to meet the educational needs of the parish. You can help this work by making sure that your Apportionments are paid in full.

N.B. Literature dealing with all the above questions may be obtained from the General Secretary of the G.B.R.E., Church House, 604 Jarvis St., Toronto.



The Testimony of the Master by Rev. T. G. Wallace, M.A., London. On sale at the G.B.R.E. 25 cents

The Lore of the Month—October

By G. J. Jenkinson

The tenth of October, known as *Whip Dog Day*, was formerly a sad day for the dogs of Hull. This whipping of dogs by urchins in the streets is said to have originated with the monks of Hull, who made a practice of providing liberally for strangers visiting the noted fair on the eleventh. On one occasion a dog coolly strolled into the monastery larder, snatched a joint of beef, and with all speed made off with it. Because of this audacious theft, any dog showing itself during these annual preparations was instantly pounced upon and beaten with whips specially provided for the purpose.

Fairs appear to have been quite numerous about this time of the year, and many were the quaint customs associated with them.

On *St. Luke's Day* (October 18) a celebrated fair, known as Horn Fair, was held at the village of Charlton, Kent. A horned ox being the recognized symbol of St. Luke, horns were worn by the people and conspicuously displayed from every booth in the fair.

At York, too, a curious fair was held, commonly called Dish Fair, from the large quantity of wooden dishes offered for sale.

The day before *St. Etheldreda's Day* was celebrated for a great fair outside Cambridge, where cheap goods were sold on the stalls. Hence the word "tawdry", a corruption of *St. Audrey*, a common shortening of Etheldreda.

On *St. Crispin's Day*, St. Crispin, the patron saint of shoemakers, was duly honoured by the craft, and rightly so when we consider the facts of his life.

About the year 303, when the known world clustered around the Mediterranean, there travelled from Rome to Soissons two humble shoemakers. The names of these two brothers, Crispin and Crispianus, have lived and come down the centuries as guardians of their trade,

and by the dedication of October 25 to their memory we show our appreciation of the debt which we owe them.

For they were Christians, and being desirous of rendering themselves independent whilst preaching the Gospel, they made shoes for the poor.

But bad times were at hand: they were watched, seized, tried, tortured, beheaded. And so it came to pass that the martyr brothers have

always occupied a high place in popular imagination.

But there is another reason why October 25 should always have a place in our memories. It is the anniversary of the famous Battle of Agincourt.

"This day is called the Feast of Crispian. . . .

He that outlives this day and comes safe home

Will stand a-tiptoe when this day is named,
And rouse him at the name of Crispian."



concerning matrimony.

In Lancashire it was a common belief that witches assembled on this night "to do their deits without a name." Their rendezvous was a ruined farmhouse, known as the *Malkin Tower*, in the Forest of Pendle. From this superstition originated the quaint ceremony known as "lating or leeting the witches." It was firmly believed that if a person succeeded in carrying a lighted candle about the Fells for an hour before midnight, he became immune from the evil powers of darkness. If, on the other hand, he failed to do so, woe betide him! for the light, surely, had been extinguished by none other than the witches on their way to *Malkin Tower*.

One Hundred Years Ago

Diocesan College of Canada East: Geo. Slack, Esq., of Woodcote Place, Eaton, C.E. to Dr. Birch, Henley, Oxon. 29 October, 1841. Enclosing Prospectus of above College. We are waiting for the Commissioners appointed by the Bishop to decide upon the site, either Sherbrooke or Lennoxville. £3000 is the estimated cost of the buildings and £1000 the annual cost of maintenance. The college is to be in part theological with a Grammar School attached, the Bishop being visitor. Funds to be raised by 100 shares of £25 each. (S.P.G. Letters.)

Quebec—New Liverpool: On 9 September, 1841, the Bishop steamed across the river to consecrate Christ Church, a stone edifice lately erected on a site given by Wm. Price, Esq. of Wolfsfield, the clergyman being Rev. F. J. Lundy, the boys of whose school (the Quebec Classical School) sang during the Service. ("The Church".)

Longueuil: The Rev. Fred. Broome of La Prairie, having brought to light many Protestant families living in Longueuil, procured from Baron Grant £300 for a stone church to cost £500 capable of seating 200. The contract is made. The widow of a city rector has given £1100 for its support and for its school. The S.P.C.K. gave £100 towards its erection, which is proceeding. (Mr. Grant was the owner of the Barony of Longueuil.) (28 August, 1841—S.P.G. Letters.)

Vaudreuil: The Bishop to the S.P.G., 10 Oct. 1841, proposing that Mr. Pyke go to Vaudreuil. With a resident missionary, the people will go on with their long delayed erection of the House of God.

Clarendon: I propose sending Mr. Falloon, whom I expect to ordain, to Clarendon or to Hull (which includes the flourishing and rising village of Aylmer) at both which places the Board has agreed to establish missions. (S.P.G. Letters.)

St. Martin's, Isle Jesu, Montreal: The corner stone of the Protestant Church was laid by the Rev. Dr. J. Bethune in June 1841 and on 20 Oct. 1841 the Bishop consecrated the church, made of stone, named St. Stephen's, on a site given by O. Stephens, Esq. The gallery was built by Dr. Smallwood, a promoter of the undertaking, who entertained the Bishop's party. The Protestant population is small and it will be proper to attach it to some other charge.

Huntingdon: The new St. John's Church was consecrated by the Bishop on 19 October, 1841, and 23 were confirmed.

Iberville: The church at Christieville, built of stone, at sole expense of Major P. Christie of Montreal was consecrated by the Bishop of Montreal on 14 October, 1841 as well as the Burial Ground. ("The Church".)

Toronto Ordination: 24 October, 1841 in the Cathedral Church. Priests:—the Rev. Messrs. H. C. Cooper, B.A. of Usborne, Huron; Michael Boomer, A.B. of T. C., Dublin, now at Galt, and Thos. Fidler now at Fenelon Falls.

Deacons:—Wm. M. Shaw, B.A., to the mission

of Emily to replace the Rev. G. C. Street who replaces the Rev. R. J. C. Taylor the new Rector of Peterborough. To Streetsville, the Rev. R. J. Macgeorge of Glasgow.

Niagara: The Rev. F. W. Miller bought the Baptist Chapel at Drummondville and it was consecrated as St. George's Chapel by the Bishop 19th August 1841 and is to serve as a chapel of ease to Stamford and Chippewa. On the 19th the Bishop laid the corner-stone of St. John's Church, **Louth**, on land given by Geo. Ball, Esq., the Rev. G. M. Armstrong, missionary. A 2nd church in Louth was begun 23 Sept. 1841 when the Rev. A. F. Atkinson, rector of St. Catharines, laid the foundation-stone of St. James, near **Port Dalhousie**, a congregation that had been collected by the Rev. J. Clarke, who died suddenly when his waggon, as it carried him to church, was upset. Messrs. G. E. and T. Read gave the land. The Rev. G. M. Armstrong was in charge. The new St. John's (**Jordan**) is nearly covered. ("The Church".)

Thorold: The Rev. Thos. Brock Fuller's Declarations, Commissions and Letters Testimonial required at the time of his appointment to Thorold were completed 18 August, 1841. He is said to have served the Church gratuitously because of his wife's wealth. (Bishops of Canada, p. 292.)

Sunday Schools Before Robt. Raikes' Time: The Origin of Sunday Schools—whatever be the issue of the question so far as Mr. Stock and Mr. Raikes are concerned, there is a town that can show that a S. S. was established 14 years prior to the school at Gloucester. In 1769 a Sunday School was commenced by Miss Ball at High Wycombe. ("The Church".)

Red River: The Rev. J. Smithurst's letters to the C.M.S., London:

March 29, 1841. I this morning went to visit one of the communicants, who is in the last stage of a consumption, and cannot exist many days. He gave me clearly to understand, that the fear of death was completely removed, and that he felt comfort and peace in resting upon the Lord Jesus Christ. I exhorted him to put all his trust in the Saviour, who would conduct him in safety to that inheritance for which he had been preparing him by such a long course of painful discipline. What a source of encouragement it is, when we have such substantial proofs of the Divine Blessing upon our labours!

February 7, 1841: Lord's Day. I left home before sun-rise, for Grand Rapids; and though I had adopted every precaution, I think I never suffered so much from cold. The thermometer was 30° below zero, the wind blowing very strongly, and directly in my face. I got both my cheeks frozen, for the first time; and was not at all aware of it till I got to Mr. Cockran's.

Note: Mr. Smithurst, when a curate in England, was deeply attached to Florence Nightingale who was his cousin. Opposition to their engagement led Miss Nightingale to advise him to become a missionary.—M.S.C.C. Bulletin.

Home Horizons



RIGID is most grievously distressed because a young relative of hers, aged thirteen, after boasting of a prize for perfect attendance at Sunday School, and stating that he would be prepared for Confirmation in another year, professed complete ignorance of the

Catechism and of its incorporation in his prayer-book. She refuses to believe that this is an unusual, if not individual case, the exception which proves the rule, or anything except that Sunday Schools are not doing their duty. Brigid is what might be termed a constitutional church-woman, and herself was a Sunday School teacher for many years, so she speaks with a clear and authoritative voice. Sunday School not having been our own privilege, and our own efforts at teaching having been expanded on a young brother with amazing results, we leave Brigid in possession of the field. For our own part we will hope that a certain confusion or misunderstanding on John's part may have caused the assertion, and that a request for his name—or his duty towards his neighbour—might have brought a ready response.

* * *

The Noble Army—of Women

The two lucky classes of women,—those who can offer their services in a voluntary capacity, and those who are within the enlisting ages for Government auxiliary forces, are finding opportunities for war work, and these will no doubt increase. In Great Britain a million women are enrolled under Lady Reading—who happens to be of the Jewish race—pledged to do whatever is asked of them, at any time. Other millions are taking over countless jobs which release men. Vincent Sheehan, the well-known American correspondent, in an article, filled with admiration for the men and women of the civilian army, uses the title "They Also Fight". Possibly, each of us might be preparing for some niche in which we can be useful should, or when, the necessity arise.

* * *

Visitors to the Book Shelf

Our librarian sent us three very readable books in the last package. The non-fiction was by Agnes Newton Keith, the American wife of a British Government official in Borneo. Mrs. Keith's book, "Land Below the Wind", is written in such a breezy and original style that one cannot but be enchanted with many parts of it. She illustrates it with her own pencil drawings.

Incidentally, the Keith's refrigerator was one used by the famous travellers, Osa and Martin Johnson, in their Borneo camp.

"These, Our Strangers", by Adrian Alington, is an amusing tale of London evacuees in the very remote village of Payling Green. The children are accompanied by two schoolteachers—one so pretty as to provide a romance—and are distributed among the various homes of the village. There are misfits and misunderstandings, but the friendship which springs up between the young daughters of the radically Socialistic labourer and the Earl of Stainwater, at Payling Court, brings a delightful climax.

"Tide Still Flowing", by Humphrey Jordan, is a story of different stuff. It is a good seafaring yarn but it is more. Three men, two of them in their sixties, and retired from successful lives at sea, the other a charming wanderer not quite so old, buy a small tramp steamer and set out to cheat old age by providing themselves with a floating home, a living with the freight they carry and a keen interest. They establish a freighting service in warm climates, and each ignores the obvious heart attacks of the Chief of the engine room and the failing eyesight of the Commander. Their problem is solved in a way to give food for thought and subject for interesting discussion.

* * *

Heed the Heel of the Loaf

Do those who have many crusts and heels of bread left from each loaf, and a conscience about their use, ever try bread pancakes? They became a popular part of our menu through a visitor's plea for them. Two cups of crumbed crusts make enough pancakes for five or six persons. The recipes will say soft crumbs, but the crusts—undried—can be soaked in a half-cup of boiling water and make quite as good cakes. Use at least a cup of flour, more if desired, an egg, and sweet milk, or, better still, buttermilk and soda, to obtain the right consistency and there you are.

Bits of leftover porridge can be used in the same good cause, or leftover porridge is an excellent addition to brown bread in the mixing stage, or, mixed with butter and brown sugar and a little flour, makes an excellent top for a deep apple or fruit pie. We are expected to use cereals as a war measure, so why not extend our ideas on the subject. Not only oats and wheat, but rye and corn as well can be put to excellent dietetic uses and the family will be the better for them.

* * *

Garden Spices Flowing Forth

The blessed period of peace-after-summer-invaders is a delightful interlude, punctuated principally with the pungent smell of pickles and late jelly. There are pickles galore and every family has its favourites. The mild mustard relish given you a year ago is our



chief standby, with corn relish a close second. The latter is merely cooked corn cut from the cob and scalded in a mustard sauce. At home, in the old days, chowchow and spice jelly were tops as favourites and pecks of green tomatoes and onions went into the former, and crabapples and stick cinnamon and whole cloves into the latter. The chowchow was not a matter of exact measurement, and each year there was anxiety over the sweetness and the seasoning, and over the family reaction to the same. When the verdict was, "That's just right, make the next lot exactly the same!" the difficulty was even greater!

The cost of foodstuffs continues to climb and many of us have been obliged to curtail our jam and jelly making. But the wild apples and grapes will we hope, still hang along the back fences for those who seek them. And the rowanberry will still give us a tangy jelly when the spices from the east have ceased. Thrown back on our own natural resources it might surprise many as to how well we can make do.

* * *

From the Soil, Our Mother

Everyone, of course, heard the beautiful expression of thanks and reavowal of determination from Her Majesty, Queen Elizabeth, to the women workers of the United States. Did the words, "precious soil", and the full cadence of their utterance touch other hearts as it did this one? They say we Canadians haven't the love of the soil to the same extent as those in the old lands. Perhaps not. There is so much more of it with us, and parcels of it have changed hands more frequently. We, in our older parts, think it a matter of historic interest to find a family tilling the same soil as the first of the name did in pre-Loyalist times, or on the United Empire Loyalist grants. The vast acreage of many old farms has made it easy to allow portions of the soil to rest, and until intensive cultivation supplanted the old type of farming in recent years, there were many "land poor" farmers.

French Canada has probably more of that passionate devotion to the soil which is exemplified in the novels of H. W. Freeman, Sheila Kaye-Smith and others. The sons and the sons' sons share the holding and ask nothing better than a living from the land. But there is deep-seated in all of us who have rural roots, a longing, which perhaps we cannot interpret, which finds surcease in the country.

The sad part is that those who can manage to live in the country on their city salaries, or savings, are so much more fortunate as a rule than the farmer and his family who have to wrestle with the most important and least understood industry, and always with too much work, too little leisure, and no profits. Our Canadian farmers have made magnificent sacrifices for war service. Let us hope the future may be better for them.



There is a great responsibility which we should bear toward the soil which for generations has yielded for many of us everything that made life comfortable, pleasant and secure. Exploitation brings tragedy; intelligent treatment gives the maximum return in food value.

No one can stand on some vantage point and look out over clean fields of crops and grass and grain, embodying the labour and the hopes and the faith of those who have gone before, those now carrying on, and those who are to come—an unbroken line of trustees of nature's freewill offerings—and not be stirred to the depths of his emotions. Our fifth and sixth generation Canadian of the land is at yet inarticulate. But we hope he will begin before too long to express himself simply, sincerely, in a new and worthwhile contribution to our national literature.

* * *

On August 3, 1841, was born Juliana Horatia Gatty. In 1867 this frail Englishwoman was married to a Major Ewing, and, for a time, while his regiment was serving in Canada, they lived in Fredericton, New Brunswick. A short article in *Time and Tide*, by E. M. Delafield, eulogizing the literary merits of this writer who died before she was fifty, brings sharply to mind impressions that memory had printed.

There was an old house on the riverbank—now Waterloo Row—at the picturesque east end of Fredericton, a long, low, many shuttered-windowed house. In the wintertime the river crossing on the ice led up the bank directly opposite that house, and no matter how much attention Ruby might need in her joy of a snowpacked street up which to dash, there was always time for a fleeting glance at two end windows, and the thought "those were the windows of Juliana Horatia Ewing." The house kept the name Reka Dom, or House by the River, which the Ewings had given it during their residence.

In later years, in a homey flat a few doors farther down, one could take from the bookshelf a copy of the *Life and Writings* of Mrs. Ewing by her sister, Mrs. Eden. The letters from Fredericton to her family are the chief source of information as to the sojourn, for her stories are little coloured by the Canadian experience, although she sent, for "Aunt Judy's Magazine", which her mother published, some short stories of that period. She was entranced with much she saw, and did, and she illustrated her letters in order to make clearer her descriptions.

In another bookshelf, eight miles away, and across the river that the Ewings loved so much, there was a beautiful book dealing with Fredericton in the days of the Ewings, and with their neighbours,—Bishop Medley and his wife, "Mrs. Overtheway", who were the greatest solace of their exile. The name of the author has quite gone,—but the fact remains that we share an ancestor, as so frequently occurs in New Brunswick. It would be a great joy to be able to

place a hand on the book, and look at the lovely sketches by the author of "The Cathedral", "Old Bishopcote" and numerous other landmarks in Mrs. Ewing's brief Canadian life.

Major Ewing played the organ in the Cathedral during his stay in Fredericton. Some of the Cathedral hangings some years ago had the trillium flower as the embroidery design and it was a pretty personal fancy that Mrs. Ewing had influenced the pattern. For she was fascinated with our trilliums which then grew in profusion and variety, and built a short story around the "trinity flower".



Diocese of Quebec

The experiment of gathering the members of the Clergy together separately for a course of lectures at a different time and place from that fixed for the Diocesan Youth Conference has proved so successful that it will doubtless be repeated. Over thirty priests from the two dioceses met at Bishop's College in the Fall for a "Refresher Course" in theology conducted, under the Bishop's supervision, by Professor Evans of Trinity College, Canon Ferguson the new Principal of the Montreal Diocesan College and Canon Davison of Montreal.

Quebecers celebrated the amalgamation of the old High School of Quebec with the schools of the Board of School Commissioners on Sept. 4th when the new school to be known as the "Quebec High School" was officially opened. The old High School was the successor of the Royal Grammar School of Quebec, dating from 1817, of which a priest of the diocese was Rector and of its successor the Quebec Classical School, dating from 1837, of which another priest of the diocese was Rector and has been closely associated with the Church ever since. As this event marked the disappearance of what is the last of the old "Royal Grammar Schools" of the province, it possessed a deep significance for the supporters of the ideals of privately controlled schools.

The Baie Comeau Mission Church on the St. Lawrence, situated in another busy paper town, has been beautified by the gift of an East Window by Col. Robt. McCormick, of the "Chicago Tribune", who controls the Quebec North Shore Paper Mills. The window is in memory of his wife. The church, which is valued at \$12,000 and paid for, is attended by the 250 non-Roman Catholics of Comeau. Once a year a United Church minister (or another minister) spends a Sunday in the town and is allowed the use of the church, while the priest-in-charge goes to Clarke City to celebrate the holy sacrament in the Oratory of St. Andrew at that place. This piece of mission work is chiefly paid for by the Church Society of the diocese.

A collection of priceless letters in the handwriting of Bishop Stewart has recently been deposited in the diocesan archives' vault at Battlefields Park and, through the generosity of a cathedral member, these letters have been mounted in albums so that they may be readily consulted by students of Canadian Church his-

tory. They are the gift of the descendants of the family of the late Rev. Jas. Reid who succeeded Bishop Stewart at Freleighsburg and have been named for this reason the "Reid Collection".



Diocese of Algoma

Two churches in Algoma have recently been freed of debt through the devoted work and sacrificial giving of the parishioners, and have been solemnly consecrated by the Bishop of the diocese. Christ Church, Korah, a few miles from Sault Ste. Marie, the See city, was consecrated on Sunday the 15th of June. This church replaces a former structure which had become inadequate, and is notable for the very beautiful altar, reredos and other chancel furniture, the gift of a generous friend in Sault Ste. Marie. The Rev. Canon W. H. Hunter has been in charge of the Mission of Korah for more than forty years, a very unusual record in this country.

On St. John Baptist's Day, June 24th, the Bishop consecrated the Church of St. John the Evangelist, New Liskeard. This is a very handsome brick structure, and replaces on a new site the original frame church which was built in 1899, in the early days of the town. Following the Service a reception was held at which a presentation was made to the Rector, the Rev. R. H. Fleming, who was shortly to leave to take charge of the work in Sundridge and South River.

Deep sorrow is felt throughout Algoma at the sudden death of the Rev. W. R. Tindle of Little Current, who passed away at Sudbury on the 13th August following an operation for appendicitis. Mr. Tindle was born in England in 1898, and was attached to the Royal Air Force as an instructor from 1916 to 1918. Following his service in the first Great War he came to Canada, studied at Emmanuel College, Regina, and was ordained to the sacred ministry.



A QUOTATION

"You may have been struck by the fact that the ultimate reason which I put forward for the necessity of resisting Hitler was simply the resurrection of Jesus Christ. I have been struck, on my side, by the fact that in your pronouncements various other conceptions have been put forward as primary and ultimate reasons—such as 'Western civilization', 'the liberty of the individual', 'freedom of knowledge', 'the brotherhood of man', 'social justice', etc. . . .

"There is no need for men to assure you that the terms you use have a very positive meaning for me also . . . but do those conceptions sufficiently indicate the distance between us and Hitler? Must we not make the gulf much wider? Ought not our opposition to him to be genuinely Christian? . . . Our resistance to Hitler will be built on a really sure foundation only when we resist him unequivocally in the name of peculiarly Christian truth, unequivocally in the name of Jesus Christ. . . ."

(A Letter to Great Britain from Switzerland—Karl Barth.)

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LITERATURE DEPARTMENT

M. S. C. C.

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A Letter to Great Britain from Switzerland

This book contains a letter from Professor Karl Barth, the famous Swiss reformed theologian. It speaks testimony to the British stand against Hitlerism. The book also contains two letters from Professor Barth to France, one written in March 1940, and another in October 1940 after the collapse of France. The Ministry of Information in its pamphlet says that "it deserves the widest circulation. It speaks plainly about the failures to which British Christians seem most easily liable, but provides at the same time an eloquent and moving testimony to the spiritual values for which Britain is contending." This book should be read by every Churchman.

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Helpers' Secretary with us. This Rally has been delayed owing to the epidemic and the ban on children's gatherings. Any senior member or parents are cordially welcome.

There were many favorable comments on the W.A. Rally held at Kapasiwin Camp, and all those who attended from this parish, felt it had been "worthwhile". Inspiration and food for thought was gained by the various questions asked during the afternoon session. The beautiful outdoor Communion Service with its lovely sanctuary and the singing of the hymns from the 72 members that attended, made us feel, that God was really in the midst of us, as He was with His disciples at the Sea of Galilee. The autumn foliage and view of the lake through the trees, was a lovely setting to a perfect day, a day not easily forgotten by those of us, who attended the Camp for the first time. We extend congratulations to those who were in charge of the arrangements.

We offer our congratulations to the members of the Junior W.A. who were so successful, in the recent Dominion Competition and also to the other J.W.A. members of other parishes in the Diocese who obtained prizes.

ST. MARY'S

Vestry meeting was held in the vestry of the church with the Vicar in the chair. The meeting opened with prayer. The People's Warden gave us a very encouraging report on the finances of the church. Other business matters were discussed and disposed of in the usual manner. Meeting closed with prayer.

Wanted! Men for the choir, tenor or bass. Don't let the ladies do all the singing. How about it menfolks?

We regret to learn that Mrs. Lloyd, Mr. Humpries and Mrs. Wilders are ill. We hope they will regain their health and be back with us soon.

Marriage. September 13th, 1941. George Frank Story to Alice Maud Davies.

Baptisms. September 21, 1941. Kathleen Elizabeth Ausman, Donald Stewart Ausman, Sharon Lee Adby.

The Harvest Festival was held September 28th and what a glorious morning greeted us. The church was filled to capacity, which made us think our efforts were not in vain, regarding the time spent on decorating, together with the gifts of fruit, flowers and vegetables. Let us keep the church filled. Surely we can go to God's House once a week.

Junior W.A. Just a word about our Junior W.A. We have a most enthusiastic group of girls who take a great interest in their work. Thelma Gittens, one of the group won the Dominion prize for the best dressed doll. So we might well be proud of our Juniors. At their first meeting, September 29th, since the ban has been lifted, Mrs. Nainby, Diocesan Junior Secretary, presented Thelma with a lovely book and the following girls with pins for perfect attendance: Diane Gittens, 3 years; Thelma Gittens, 3 years; Margaret Baines, 2 years; Helen Henderson, 2 years; Jean Lawrence, 2 years; Nona Rogers, 1 year; Leona Roberge, 1 year. Splendid showing girls. Congratulations to their leader Mrs. Galpin.

St. Mary's Anglican Young People's Association, for the first meeting of the 1941-42 season, held a social at the Parish Hall, Wednesday, September 24th.

Mr. Arthur Cooke, assisted by Miss Lavinia Davies, led the Young People in a sing song outlining the growth of the A.Y.P.A.

Prospective new members were welcomed and plans were laid for the election of officers, to take place at the next meeting.

The balance of the evening was spent in games, under the leadership of Miss Doris Pallister.

Miss Kay Croft and her assistants served the lunch.

ST. MARK'S

The W.A. had a very successful gift tea in parish hall on September 11th. Many useful things were received and the W.A. says "Many Thanks."

We were very sorry to say good-bye to Miss M. John, who was called to service at Calgary with the (C.W.A.F.). She was a very valuable worker in the church, singing in the choir, leader of Brownies and an enthusiastic Guide. We wish you all success and happiness Margaret.

Last month the Young Women's Group met at homes of L. Simons and Mrs. Elliott. Both meetings were enthusiastically attended and plans were laid for winter work and a bazaar to be held on October 15th.

The W.A. had a Harvest Supper in the Parish Hall on Tuesday, September 30th. It was very well attended and the ladies were very pleased with the proceeds. After a lovely supper we all joined in a sing song led by Mr. Ledgard. Solos were rendered by L. Simons and Mr. Ledgard. The W.A. wish to thank you one and all.

To start the season with "a bang" a Congregational Social was held in Parish Hall on Friday, September 26th. Whist was the first procedure of the evening, followed by community singing and lunch was served by Young Women's Group. The crowd was a little disappointing but a good time was had.

ST. FAITH'S

The Rev. W. M. Nainby

Our Harvest Festival Services took place on Sunday, October 5th, and the church was beautifully decorated with flowers, grain, fruit and vegetables for the occasion. The Rector preached at both services to large congregations.

In the afternoon the combined Sunday Schools held a Children's Harvest Thanksgiving, and each child came with an offering of fruit or vegetables. It was a most impressive service, and which the children enjoyed.

The Sunday Schools have made a good start after being closed for so long. The Primary School under Mrs. Barrington has now over one hundred children on the roll, and the Senior School about the same number. Altogether we have twenty-one teachers in the two schools.

All our mid-week organizations are now meeting regularly as follows:

Monday: 7 p.m., Girls Auxiliary.

8 p.m., A.Y.P.A.

Tuesday: 5 p.m., Wolf Cubs.

Wednesday: 4.30 p.m., Junior W.A.

7.00 p.m., Girl Guides.

Thursday: 4.30 p.m., Brownies.

7.30 p.m., Boy Scouts.

Broadcasting: We hope to go on the air from St. Faith's during the coming winter. This will be much appreciated by those of our congregation who, through sickness, are unable to be present. Due notice will be given.

CHURCH MESSENGER

Woman's Auxiliary: The annual Harvest Supper has been arranged for Tuesday, October 7th, in the hall.

The Rectory Tea was very well attended and a splendid sum realized on the home cooking stall. A large number attended the rally at Kapasiwin on September 12th, and the outing was enjoyed very much.

Evening Group of W.A.: Has arranged a combined bridge and whist to take place in the hall, on Friday, October 17th. Tickets will be on sale from members at 25c.

Men's Guild: Meetings commenced last Monday. At the next meeting members are invited to bring their wives and we hope to have coloured movies for our enjoyment. The monthly whist drives, sponsored by the men, will be held on the second Friday of each month, instead of Wednesday, as in the past and a suggestion has been made for these to take place fortnightly. The next whist is to be on October 10th.

We want to place on record our appreciation of the work done by a number of the men during the summer. Mr. E. Currey, our Lay Reader, conducted a number of the services whilst the Rector was on holiday, and we enjoyed his ministrations. Mr. Tout, whose many years of devoted service is an inspiration, was responsible for staining the whole church roof. Mr. John Cooper and C. Thompson put new eavestroughing around the whole church. Mr. T. Cole made such an improvement to the church grounds.

The annual banquet and meeting of the Edmonton Sunday School Teachers Association is to be at St. Faith's, on Tuesday, October 21st, at 6.30 p.m.

RIFE

The Harvest Thanksgiving Services, at 11 a.m., in the Church on Sunday, September 28th, were well attended, there being 36 present with 13 taking Holy Communion. The guest preacher, Rev. R. M. Boas of Gibbons, gave a stirring address on things for which we should be thankful.

Owing to the widespread location of this parish the Annual meeting is held in the autumn so as to permit a representative gathering being present. After the services in the Church a lunch was held in the School House after which the parishioners proceeded to elect officers for the ensuing year. Officers elected were as follows: Rector's Warden, Lloyd Hill; People's Warden, Raymond White; Vestry, W. J. Chester, Mrs. Alex. Ross, R. M. Sherk, Mrs. Maurice Destrube, Dan Smith, Mrs. W. Hillman, Nicholas Peart. Mr. Chester was elected Vestry Clerk and Representative to Synod and Mr. Sherk, Auditor for the ensuing year.

Mr. Boas suggested that a prepared sermon, prayer and a list of hymns be sent to members of the congregation at intervals of two weeks and that these be used so as to enable the parishioners to meet regularly in Divine Worship. The parishioners accepted his suggestion and it is expected in this way to keep up the services of the church.

GRAND CENTRE MISSION

H. J. AYRES, Lay Reader

Since our July 12th picnic and dance some excavation has been done on the church land and plans for building in October were made. Of our objective of \$500.00 about half has now come in and about \$150.00 more is promised. It is hoped

that the objective will be reached before the end of the year and that all indebtedness incurred by building will be covered by then.

We appreciated very much the visit of our new Bishop and also Fr. Lockyer, in August, and return thanks for two adult and two infant baptisms, which resulted from these visits. We regret that the Bishop's visit had to be so brief and hope that another visit will be possible in the not too distant future.

Church people in this district will be glad to know that the Bishop hopes to be able to send a Priest to us at frequent intervals commencing shortly. One who will cover several other points in this area as has been done previously.

Services continue at Little Long Lake every second Sunday, the last being our Harvest Festival on Sunday, September 21st, when the building was very nicely decorated by the children with vegetables, fruit, flowers, etc. These gifts were passed on to one in our neighborhood who did not have any garden this year and were much appreciated. At this Thanksgiving Service \$112.40 was received in envelopes and \$3.75 in open collection. These amounts to be applied to our \$500.00 fund for building.

Since the last report from this Mission, the church and district has suffered the loss of Mr. W. Evans who passed to his rest in hospital in Edmonton in August, all who knew Mr. Evans will miss his friendly smile, and kindly help and advice. May he rest in peace. We extend our sympathy to his bereaved family at this time.

All effort is being made to complete the outside frame of our new church by October 25th, and to enjoy a Thanksgiving dinner in the last week of October, which will be put on by the ladies Guild. Will all interested please contribute and work to this end?

All concerned will be glad to know that we have been able at last to clear up the difficulty of getting legal description to our church land, and that there now is nothing in the way of legal transfers being made to the Diocese of Edmonton.

The Rural Deanery of Vermilion

THE CLANDONALD MISSION

THE REV. F. A. PEAKE

We were very pleased to have Archdeacon Leversedge as the Celebrant for out Holy Communion services at Clandonald and Landonville on St. Matthew's Day, September 21st. The celebration at Clandonald was held at 9.30 a.m., an unusually early hour for the congregation there. However, it is hoped that such a service will become part of our regular schedule.

The Vicar conducted the Harvest Festival service at Christ Church, Ottawa, in the parish of Vermilion on September 21st.

Religious Instruction is now being given in the Clandonald High School. The Separate School Board and the Sisters of St. Joseph who operate the school have been kind enough to accede to our request that the Vicar be allowed to meet the Non-Roman Catholic students for one period each week. There are at present 14 in this group and it is anticipated that there will be more.

CHURCH MESSENGER

An introductory course on the Old Testament has been begun under the title, "The Making of a People for God." We hope to make similar arrangements for the Public School a little later on.

The October issue of "The Parish News Letter" has just gone out and contains an appeal sanctioned by the Clandonald Vestry. It is pointed out that each family within the Mission area would contribute regularly to the needs of the church, then we should be almost self-supporting.

We were very relieved to see the ban on young people's meetings removed and our Sunday School will re-commence next Sunday.

Rural Deanery of Metaskiwin

LEDUC

St Paul's W.A. resumed their meetings Thursday, September 4th. Mrs. W. B. Chamberlain, Diocesan President, was the honored guest and gave the ladies a number of helpful suggestions.

The church services were carried on for some weeks by Mr. L. Exham, lay reader of St. Peter's. At present the services are discontinued.

The Sunday School will commence its sessions the last Sunday of this month and the superintendent will be pleased to have the help of another teacher.

Mrs. Jones who has been visiting in the East has returned and the congregation is glad to welcome her.

Mr. and Mrs. J. H. Mitchell and daughter have left for the east where Mr. Mitchell will join His Majesty's Forces.

Robert Roach, one of our Cub leaders, has joined the Canadian Air Force.

Robert C. Young passed away early in August. The church loses a loyal supporter. Mr. Young was Vicar's Warden for some years.

CAMROSE

W. A. meetings have started up again, and the Sunday School, A.Y.P.A., and the Boys' Choir which have postponed activities because of the ban, will commence working. The Fireside Hour after service for congregation and men of the Services, will also be continued.

Mrs. Veal's Group held a very successful Party; everyone appeared sociable and happy, and we would like to thank all who helped in any way.

There have been further improvements to the interior of the hall, and those of us who are interested would like to express appreciation to those responsible.

Found in the midst of a long article in an English paper, were these words: "Neutrality is no longer possible. If God matters at all, He matters more than any other fact in human experience."

A Home Prayer: O Lord, grant that each one who has to do with me today may be the happier for it.

Marriages. September 23rd, Harold Newton Holt to Jeanne Myra Henderson; Walter Arthur Dewhirst to Nora Ilene Moore.

We remember before God our friends, Mr. and Mrs. J. G. Robinson and family, now of Owen Sound.

Harvest Thanksgiving

CHORAL COMMUNION, MORNING—A glorious day, and as the sun shone through the windows on the beautiful things of Nature, one felt that indeed there are many things to be thankful for, perhaps the greatest being the right to worship in peace. Listening to the sermon, the part which appealed strongly to most people was the importance of Friendship in our lives; and surely this wonderful gift of God reaches the culminating point in the Sacrament of Holy Communion. As friends we can go only so far together on life's road, but on the road which leads to the Upper Room, we may go all the way, for where Christ is Host, there are no barriers.

EVENING—At the evening service we learned that it is not enough to be thankful to God in Nature, we need to look deeper, think more keenly, and offer worshipful thanks to God in Christ. A poet has written "The Te Deum of the 'Common-place'"

"For all things beautiful and good and true,
For vision of the worker in the work,
For hearts that apprehend Thee every where;
For all the wonders of this wondrous world;
The matchless pageant of the evening skies;
We thank Thee Lord.
For that supremest token of Thy love—
Thyself made manifest in human flesh,
For that great life beneath the Syrian sky;
We thank Thee Lord.

* * * * *
The church looked lovely, many thanks to workers and "givers".

KILLAM

We are glad that our Vicar, the Rev. C. E. F. Wolff is his old self again after being indisposed for two or three weeks.

We had hoped to resume our Sunday School after the holidays but had to delay commencing the classes until the 28th of September owing to the ban on children's attendance due to the "polio" epidemic. We have missed the children in our church services.

The W.A. met at the home of Mrs. Wm. White on the first Wednesday in the month and plans were made to hold a Fall Tea and Sale of Aprons and Fancy Work in November.

Rural Deanery of Pembina

EDSON AND ST. PAUL'S MISSION

We are without a Rector at present, and we certainly miss him. Perhaps this is a salutary experience for a parish. Would Rectors be more appreciated if they abandoned their parishes for a month or so! At any rate, the absence of a Rector—and wife—takes away much of the life from church activities. We do appreciate the fact, however, of Mr. Tucker's carrying on with the evening services; and they have been well attended.

Some of us were fortunate enough to attend the W.A. Rally at Kapsiwin on the 12th of September, and were grateful to Mrs. Buck, our driver, and leader of one of the girls' groups, for providing the opportunity. It was a great pleasure to meet the Edmonton groups; we were only sorry not to have any more of the rural ones, as we might very profitably have exchanged ideas on common pro-

CHURCH MESSENGER

blems and intersts. It is the first time most of us had enjoyed an open air Communion Service on that beautiful spot, but the occasion will be long remembered. There is a wonderful atmosphere about the camp, and now that we have made its acquaintance, it is to be hoped we shall be able to plan some real use of it next summer.

The W.A. held their Harvest Supper on the 19th; everything went off very well, and though it was not quite so well attended as previous ones, one cannot expect that at this time when there are so many demands on everyone's purse; at any rate, there was a well confirmed opinion that it was a very good supper!

THE WABAMUN MISSION

Mr. John J. Scandrett, Lay Reader, licensed to this mission for the past 10 years, is leaving to commence his training for the priesthood. By the time these notes appear in print, he will be in Regina. He has been given a savings account pass book crediting him with 100 dollars, a present from the people of the mission. The donation list is not closed, and Mr. Sydney Bamber, as Treasurer, will be glad to receive gifts of money to be credited to Jack's account from those who have not so far been able to express their appreciation of his services to this mission and Diocese.

Certainly, we owe a real debt of gratitude to him, and not least the writer of these notes. His zeal and unfailing good humor have been a tonic at all times, but especially when things were not going quite as smoothly as they might.

I have known him, especially in the days when Evansburgh and Entwistle were without a priest, hike in the five miles of desperate trail, with the thermometer at well below zero, and perhaps deep snow, to take a service. More than once, I am sorry to say, there would be a mere handful of people. Some would not walk the length of the street under such conditions. We can all be sure that Jack will give a good account of himself as he embarks upon his studies. We admire his parents, who are willing to let their only son go to prepare for the ministry. It is no small sacrifice for them. And now, we look for another to follow along the same way.

* * * *

From the Lay-reader, Entwistle, Alta.,
The Wabamun Mission. September 27th, 1941

The Rev'd Colin Cuttell,
The Wabamun Mission.
Dear Mr. Cuttell,

I wish to take this opportunity of thanking the people of the Wabamun Mission and other for their generous gift.

I have enjoyed working for the Church in this Mission, and I shall always pray for the success of the work towards the extension of Christ's Kingdom there.

My studies will seem the easier knowing that so many friends are wishing me success.

Again thanking you and all the members of the Church in this Mission.

Believe me,

Yours very sincerely,

JOHN J. SCANDRETT.

ST. MARY'S, JASPER

The faces of our summer visitors are seen no more, yet they remain a pleasant memory. The old—and young—familiar faces do remain with us in spite of Lamb's pessimistic assertion to the contrary. It is good to see them though their number be few; but they would be more easily seen, and thus more appreciated, if they adorned the front instead of the back pews!

At the time of writing we are looking forward to a visit from our Bishop who is due to arrive here for the first week-end in October. Seven candidates are being prepared for Confirmation on October 5th.

At the last meeting of the Vestry the amount outstanding on the Memorial Organ Fund was only \$50.00. At the beginning of the year it was \$480.00.

After many years of faithful service as Superintendent of the Sunday School, Mrs. Frank Reed has resigned that office; though she still hopes to be able to continue as a teacher. Mrs. W. J. Cleveland has taken over the Superintendence of the Junior Sunday School. During the winter months regular Teachers' Meetings will be held twice a month in the Vicarage. These will be followed by an open Bible Discussion Group Meeting. At the opening Teachers' Meeting plans were made to hold a Social for Parents of our Church Children. This Social will be held in conjunction with the Bishop's visit, so that all the parents may have an opportunity to meet him, as well as an opportunity to meet and become acquainted with one another.

Thanks to the efforts of Mrs. Edenborough, and the kind gifts of parishioners blessed with good gardens, a constant supply of fresh flowers has brightened the interior of the church throughout the summer on weeks days as well as on Sundays. Thus, as is most fitting, the church has always presented a cheerful welcome to its many visitors.

The members of the W.A. marked the beginning of their fall activities by attending a Corporate Communion on St. Matthew's Day. The members are looking forward to a visit from Mrs. Chamberlain in October.

The Rev. Vincent Cole conducted the services here on Sunday, September 14th, while the Vicar visited the Mayerthorpe and Onoway Missions.

The deer, which delight the eyes of visitors to Jasper, are hardly so favorably regarded by the residents. Recently one or two of these "fat and greasy citizens" took a fancy to several Manitoba Maples of this year's planting which had adorned the church lawn. The remains of the Maples can no longer be considered an adornment.

Rural Deanery of Wainwright

HOLY TRINITY, TOFIELD

THE REV. CYRIL CLARKE

The Senior W.A. met at the home of the President, Mrs. Barden, on September 4th, with eight members and three visitors present. After the usual devotionals various items of business were attended to. The members handed in a lovely assortment of sewing and knitted articles to the Social Service Secretary, Mrs. Bailey. From now on until late Fall we hope to collect clean clothing, etc. in order to pack our customary Annual Bale for Social Service.

Arrangements were also made for a Sale of Home Cooking, Garden Produce, etc., in the empty Barber Shop, opposite the Post Office, on September 20th. In spite of the damp chilly day around seventeen dollars was taken in. It may be out of place to mention this here, but the receiver of the various articles handed in for sale was especially impressed and thrilled when two

Juniors, a boy and a girl, each carried a heavy sack of carrots and beets over a mile and returned home again to bring in eggs and cookies from mother. The children said as they handed in their individual sacks, "This is my part for today." Another child came in hurriedly near closing time and very modestly handed in a dollar from mother who was unable to be present. These instances are sermons in themselves. Those good seeds planted in the hearts of the young need to be watered with the dews of kindliness, love and encouragement.

Since writing last month's notes for the Church Messenger we have missed the familiar faces of many of our young people. Euphémie McBratney left with her younger brothers for Eastern Canada. Dennis and Donald Edwards have gone to Trail, B.C. Beatrice and Kenneth Baptist are attending Normal and University respectively in Edmonton. Edith Robinson is teaching school eleven miles from Killam. Esther Johnson is working in Edmonton. Beatrice, Kenneth and Edith have attended here since baptism in babyhood, Euphémie, Dennis and Donald for around eleven years and Esther for a year or so. Each has taken a part in the life of the church. Our best wishes for success and happiness go with them and will be glad to welcome them again when the occasion arises.

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